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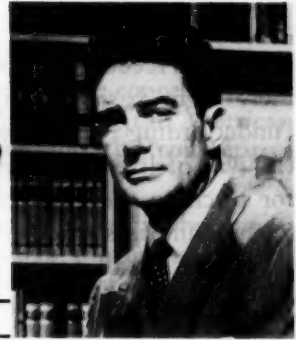
Dan Smoot Report

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DAN SMOOT

AMERICANISM IN EDUCATION

Last week, in this Report ("The Lost Generations") Herbert Davis, Jr., discussed a situation which reveals what is wrong with education in America. This week, we are happy to present some fine examples of what is right with education in our land.

The Lampasas Story

Lampasas is a picturesque town of about 5000 people, in the beautiful hill country of central Texas. It is the county seat of Lampasas County where livestock, agriculture, and forestry are the principal industries. Burnet — County seat of adjoining Burnet County — is about the same kind of place.

In 1951, the school superintendents of these two central Texas counties started an Americanism program in their school systems. They called it the "Hill County Project in Economic Understanding." They got the idea at a workshop which they had attended for three weeks at Austin.

They added to their regular curriculum a course for high school seniors called "Contemporary Problems and Issues," and they prescribed additional emphasis on Americanism in all social studies classes for juniors and seniors. But Mr. Harvey C. Ballew, superintendent of the Lampasas Schools, was not satisfied with this approach. He felt it was too slow, limited, and general. Under Mr. Ballew's leadership, the name of the Americanism effort was changed to "Cen-Tex Project."

Considerable study was directed toward finding a means of presenting concrete, meaningful Americanism instruction, not just to juniors and seniors in high schools, but to *all* public school students, in both primary and secondary schools, beginning with the first grade.

Teachers and school officials were encouraged to participate in study and planning sessions until they had decided upon eight basic Americanism principles, which they called the "Founda-

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tions of Freedom." Superintendent Ballew says these eight basic principles are considered the "undergirding" or "the very roots" of the American way of life. They have become the handbook for teaching the Americanism freedom program in the Lampasas schools. They are emphasized in all classes for all public school students throughout the year.

Here are the eight basic principles:

"1. *We believe and trust in God, as we understand Him.* . . . Our forefathers left their home country that they might have freedoms in a new world. Freedom to place their trust in God was one of their primary purposes. . . .

"2. *Importance of the Individual.* We teach that what each individual makes of himself determines what the world of tomorrow will be like. If the separate individual does not amount to much, little can be expected of the group, for nought plus nought will never equal anything but nought, however many million ciphers are added.

"3. *Freedom of the Individual.* The progress in America can be traced to the individual initiative, creativeness, and energy released through freedom of individual Americans. Freedom is the best climate for growth and perfection of the human personality. It is a law of nature that an individual develops in proportion to his efforts at solving his own problems. Freedom of the individual person to make his own choices and manage his own affairs (except where the freedom of other individuals is jeopardized) has been so fundamental in the growth of our nation that many people believe that it is the great secret ingredient of the American success formula.

"4. *Dignity of Work.* This foundation principle has its origin in our Christian beliefs. From it come not only our material abundance, but also the rich individual satisfaction of doing difficult tasks well—mental as well as physical. The only way man has of satisfying his needs is through work; that is, applying energy to God-given resources.

"5. *Private ownership of Property.* From the Bill of Rights we get protection of our fifth, as well as our second and third, principles. In America, even before the drafting of the Constitution, there was the conviction that individuals

are entitled to rewards commensurate with their contributions to society. Implicit in this proposition is the implication that they may retain their rewards or dispose of them as they choose. Private rewards (property) retained through thrift have created a vast reserve of private capital which has been used to expand and create job opportunities, improve and develop products, services, and processes, and to provide an ever rising standard of living. Property and freedom are inseparably connected; economic leveling is not economic progress.

"If the ancient institution of private property is destroyed, liberty must go with it. Independence of action, freedom of criticism, and representative government are all possible only in a society founded upon private ownership. Conservatives value property for its own sake, of course, but they value it even more because without it all men are at the mercy of an omnipotent state—in short, they are slaves.

"6. *The profit motive.* The profit motive is the inner drive which causes an individual to strive, to initiate, create, improve, produce, and serve in his own interest and that of his fellows. The 'profit motive' is synonymous with 'hope of rewards.' The hope of rewards is the stimulus of free men, whereas compulsion and force motivate the slave.

"7. *Free competition.* In a nation of free men, one finds in his search for rewards that others are seeking the same rewards. A man finds himself in competition with one or more of his fellows in seeking a job, in holding it, in being promoted, in making and selling a better product, in employing efficient workers, in getting the greatest rewards from savings, and in almost every phase of economic life. The element of competition causes us to work harder, to think more, to produce more, to improve, to invent, to expand; in short, to serve better and thus to progress as individuals and as a nation.

"8. *Government as a Protector, not a Provider.* The supreme law of the land, our Constitution with its Bill of Rights, grew out of the determination of the early builders to protect and bind together the primary foundations of our Republic, the dignity of the individual and his inalienable right to life, liberty, and pursuit of happiness. Our government was built to the specifications of this law which consigned it to the role of servant, not master; protector, not provider. The

government does not give us our freedom, it protects us in our freedom. It does not owe us a living, but rather protects us in our freedom to earn a living."

A large, framed copy of these eight principles — the Foundations of Freedom — hangs in a conspicuous place in every Lampasas classroom.

During the school year, each grade selects a different "great man, great idea, and great document" for intensive study. One year, first grade students studied George Washington as their great man; "always tell the truth," as their great idea; and The Lord's Prayer as their great document. Benjamin Franklin, "don't expect something for nothing," and *Poor Richard's Almanac* were the 'greats' of another grade.

Superintendent Ballew says the Lampasas schools also study and teach,

"the diametric differences between these American foundation principles and the tenets of Marx, which were put down in the *Communist Manifesto* in 1848, and now constitute the programs of socialization that are sweeping much of the world."

The annual climax of the Americanism program in the Lampasas schools comes each spring, during Texas Public School Week, when the Mayor of Lampasas proclaims "Freedom Foundation Week" for his city. During this week, the whole community is intensively and enthusiastically involved in programs of celebrating, discussing, and paying homage to the great principles of freedom which built America.

The Americanism program of the Lampasas schools has received national recognition for its excellence. For example, in February, 1960, the American Farm Bureau Federation (national headquarters in Chicago), after an extensive investigation, characterized the Lampasas program as,

"an excellent example of how one area of our country has responded regarding the need of our

public schools to establish a curricula which will help students to acquire a true concept of the basic principles and philosophy of the American system of self-government and the competitive system.

"It is the type of program that can be put in operation in every school in the nation. It has already made great progress in the State of Texas."

Superintendent Ballew says that the teachers are due primary credit for the success of the Lampasas Americanism program. He feels that the dedication of the teachers results, in part, from the fact that the teachers themselves were involved in selecting the eight great principles which serve as the foundation stones of the entire program. Mr. Ballew says:

"The teachers had to decide how to fit the teaching of these principles into their class work.

"A series of three or four meetings per year are held, and outstanding people are brought in to talk to the teachers on some one of the basic principles or some threat to our way of life."

Though proud of the local, state, and national recognition which his Americanism program has earned, Mr. Ballew sums up what he regards as the real results of the program in these words:

"But what's more important than all of these outward signs, is the intangible evidence of results in terms of students' and teachers' relations, as reflected in wonderful discipline, interest, enthusiasm, and practical applications of these principles. The teachers manage to weave the philosophy of these principles into whatever lesson they happen to be teaching, or relate them to the student's experience in or out of school. The students also seem to adhere to the principles, almost by second nature, in things they write or make. . . ."

Americanism in the Lampasas schools has also had a notable effect in the surrounding community. American Farm Bureau Federation representatives interviewed people throughout Lampasas County. They found that 17 out of every 20 persons interviewed were not only thoroughly fami-

liar with the Americanism program in the schools, but unusually enthusiastic about it. For example, the interviewers quoted one Variety store owner as saying:

"I am a great sports fan—I love baseball, football and basketball—I never miss a game; but if we had to do away with anything in the school, then I would do away with all of those before I would hamper the American Heritage Program."

American Farm Bureau Federation officials concluded that,

"the fundamentals taught in the school were reflected in the philosophy of the total community."

A significant consequence of the Lampasas schools program is the inspiration it has given to officials of school systems in other areas. During the 1960-61 school year, a total of six Texas counties were involved in the Cen-Tex Project, and a seventh was considering participation. But the idea had travelled beyond the limits of central Texas.

The Irving Story

One of the most remarkable and encouraging stories in the history of American public education developed in Irving, Texas, a small city adjoining Dallas.

Between 1950 and 1955, Irving mushroomed in population growth from a little farming village of 2600 people to a suburban city of about 25,000. And in 1955, the Irving Independent School System was in deep trouble, torn with the same kind of dissension that bewildered parents had encountered in such places as Scarsdale, New York, and Pasadena, California, where "Progressive" educationists had taken over the public schools, replacing fundamental education with nonsense.

In Irving, as in those other cities, parents, who suddenly found out what was happening and demanded that some learning be restored to school curricula, were violently denounced, by profes-

sional educationists all over the nation, as narrow-minded bigots and enemies of public education.

The storm over education in Irving came into the national spotlight early in 1955 when the board of education dismissed the superintendent of schools "in the best interest of the schools and children of Irving."

Nearly 200 teachers, administrators, and other school employees walked off their jobs protesting the firing of their superintendent. Parents of Irving moved into the breach. At that time, most of the adults in Irving were young, hardworking couples who had never before paid much attention to civic problems. But the school controversy aroused them. Housewives who were qualified to teach donated their services to replace the striking teachers. Their husbands donated their time to perform necessary janitorial duties.

From March through October, 1955, the citizens of Irving participated in many bitter election campaigns — for school board positions, for city council positions, and for school bond issues.

They were deluged with propaganda, and were subjected to intense outside pressures from unions and from national education associations. The final outcome was a victory at the polls for those who had dismissed the old superintendent.

A new administration was hired for the Irving schools. Ultimately a man who was superintendent of schools at Cameron, Texas, was brought in as superintendent in Irving—Mr. W. T. Hanes.

Mr. Hanes changed the old National-Education-Association-type curriculum of his predecessor in order to stress "the fundamentals of education, concentrating on them rather than on the frills."

Having restored learning to the schools, Superintendent Hanes—in January, 1961—announced that the Irving schools, commencing with the next school year, would teach Americanism. Mr.

Hanes expressed little interest in teaching students how the communists think and operate and what communist goals are. He intends to combat communism-socialism by stressing positively the great American principles of freedom.

Special emphasis will be placed on American history, economics, and the accomplishments of the American free-enterprise, profit-motivated, system of private capitalism. The program will first go into effect in the junior and senior high schools. Later, it will be introduced into the elementary schools.

Superintendent Hanes believes that America's greatest danger comes "not from what the enemy does outside, but from complacency within." Hence, he believes in the "positive approach" of teaching Americanism rather than the "negative approach" of teaching anti-communism. He feels that if Americans knew and understood enough about their own heritage they would find their own effective means of keeping America from sinking into socialism.

Mr. Hanes says:

"Some of the 'enrichment' programs will have to wait. We're taking first things first."

I am proud to report that the Irving School System was the first in the United States to buy multiple copies of my little booklet, *America's Promise*, for use in the Americanism program.

Ardmore

In February, 1961 (one month after Mr. Hanes announced the "Teach Americanism" program for Irving, Texas, public schools), the Ardmore, Oklahoma, school board requested the school administration to prepare a course of study and materials,

"to teach Americanism effectively, and to defend and explain the American free-enterprise system specifically, directly, and continuously from grades 1 to 12. . . . If America is to endure, the heritage and glory of this country must be transferred to its youth."

George D. Hann, superintendent of the Ardmore schools, remarked:

"This is a beginning, and we are going to work at it as a major project of the schools."

Florida

In early April, 1961, the Committee on Education of the Florida House of Representatives reported favorably (by a vote of 16-3) on House Bill 26. This Bill, if enacted, will require all students enrolled in the 12th grade of the Florida public schools to complete a course of instruction entitled "Americanism versus Communism." Below are some of the important sections of this Bill:

"Section 4. The course shall be one of orientation in comparative governments and shall emphasize the free-enterprise-competitive economy of the United States of America as the one which produces higher wages, higher standards of living, greater personal freedom and liberty than any other system of economics on earth.

"Section 5. The course shall lay particular emphasis upon the dangers of communism, the ways to fight communism, the evils of communism, . . .

"Section 6. The Department of Education shall provide a suitable textbook . . . using as textual standards the official reports of the House Committee on Un-American Activities and the Senate Internal Security Sub-Committee of the United States Congress.

"Section 7. That prior to the completion of the course, each student enrolled therein shall write an essay on the subject 'American Freedom Versus Communist Enslavement.' The essay shall not be less than 500 words, and special recognition shall be given to the student writing the best essay.

"Section 8. No teacher or textual material assigned to this course shall present communism as preferable to the system of constitutional government and the free-enterprise-competitive economy indigenous to the United States."

* * * * *

A Methodist Preacher

Mr. W. T. Hanes, superintendent of schools at Irving, Texas, is not the only citizen of that small city who has recently distinguished himself as an American and has won the strong admiration of American patriots throughout the land. Another is Ira Gallaway, pastor of the Kirkwood Methodist Church, at 2232 West 5th Street, in Irving.

On March 22, 1961, Mr. Gallaway wrote to the Veterans Administration in Washington, D.C., saying:

"For some time, I have been seriously troubled about the small compensation check which I receive from the government for a wrist injury incurred during service in World War II, and about the refund on my National Service Life Insurance which I receive each year. It has occurred to me many times . . . that we in America are privileged to be citizens of this country and should cherish the opportunity to give our lives for it if the priceless freedoms which it offers to us are threatened.

"The small disability which I have does not effectively incapacitate me from fulfilling my responsibilities as a minister of the gospel of Jesus Christ. I do not feel that I should be receiving this compensation and have increasingly felt this way for some time. Accordingly, I am returning to you, for forwarding to the Treasury Department, the last three compensation checks which I have received. With these, I hereby request that this compensation be discontinued as of this date.

"Also you will find enclosed the last dividend check from my National Service Life Insurance. I feel that this is a definite subsidy by the tax payers of this country, covering a service to me which I should be rightfully paying for myself. I want to discontinue the insurance, and I shall take whatever insurance I need and can afford from private insurance companies.

"As a point of information to you, sir, I wish to state that I am not a man of means. I am taking this action as a matter of principle. While it may appear foolish to you, it is my sincere conviction that the citizens of America must cease looking more and more to the Federal Govern-

ment for aid and must more and more look to themselves as free individuals before God with the responsibility of caring for themselves and their families. I pray that this very small action of mine will be recognized by you as an indication of the concern of many people in America over the ever increasing size and power of Central Government.

"The checks referred to above are indorsed to the Treasury of the United States and are herewith enclosed."

Mr. Gallaway sent the above letter to U. S. Congressman Olin E. Teague (Democrat, Texas), asking that the Congressman forward the letter and checks to the Veterans Administration. In his cover letter to Congressman Teague, Mr. Gallaway said:

"The President has talked much, since his inauguration, about what the people can do for the government and not what the government should do for the people. Frankly, his legislative program does not indicate to me that he means what he says.

"I hope you realize that there are increasing numbers of Texans who are getting fed up with the dangerous trend towards the welfare state and the power of central government.

"Now I know that you folks who have been in Washington a long time get somewhat inured to this and feel that people like me who are taking such action as I am taking are reactionary. Perhaps the action I am taking is radical, but I am taking it in the hopes that I can effectively say to you that the vast majority of people of this country do not want further aid from the government. It is my sincere belief that they instead want the right and privilege of freedom and personal initiative to live their own lives and support themselves

"I am returning . . . (these checks) . . . to say . . . that there is one veteran in this country who does not want any more aid and support for the privilege accorded to him to fight for his country."

Ira Gallaway is a young man. He spent five years at SMU, taking a Bachelor of Divinity degree at Perkins School of Theology in 1960. He could not possibly have learned, or even encountered, his basic, Christian-American ideals at

Perkins. But wherever he got them, they are a radiant and indelible part of his personality. His only reluctance in permitting me to use the letters quoted above was his fear that I would try to make him look like a hero.

He said:

"I'm not proud of myself. I took those checks from the government for a long time after I knew it was wrong of me to accept them."

A brief account of Mr. Gallaway's returning the veterans' checks appeared in a Dallas newspaper. Within a few days, he had received 50 letters from all over the United States. One was from an American Air Force Captain in Berlin, another from a Marine Lieutenant on Guadalcanal — both thanking him for what he did and said. Of the 50 letters he received, only three were critical of his action. Two of the three were scurrilous and abusive — and anonymous.

* * * * *

Essential Americanism

If there ever was a time in the history of civilization when the people of a great nation needed to renew their understanding of the principles

which built their own society, the time is now; and the nation is America.

Today, a whole generation of Americans have been taught that freedom means ease and comfort. That, indeed, is the essence of the welfare-state promise. Just pack up your troubles in the old ballot box, and put them on the Washington gravy train. Great liberal thinkers down there will solve your problems and make someone else pay for the solution.

Yet, the clear intent of the Constitution of the United States was to specify and limit the functions of the federal government in order to keep it from becoming the monstrosity of centralized power that it has become.

How much power should government have in a free society? If the schools and colleges of America would concentrate on finding the American constitutional answer to that question, we would have no more worries about communism or socialism in the United States.

Where is the line — between the white of what government can safely do, and the black of what government must not do? Is there a gray area where we can't always be sure whether government should or should not step in?

WHO IS DAN SMOOT?

Dan Smoot was born in Missouri. Reared in Texas, he attended SMU in Dallas, taking BA and MA degrees from that university in 1938 and 1940.

In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for the degree of Doctor of Philosophy in the field of American Civilization.

In 1942, he took leave of absence from Harvard in order to join the FBI. At the close of the war, he stayed in the FBI, rather than return to Harvard.

He served as an FBI Agent in all parts of the nation, handling all kinds of assignments. But for three and a half years, he worked exclusively on communist investigations in the industrial midwest. For two years following that, he was on FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

After nine and a half years in the FBI, Smoot resigned to help start the Facts Forum movement in Dallas. As the radio and television commentator for Facts Forum, Smoot, for almost four years spoke to a national audience giving both sides of great controversial issues.

In July, 1955, he resigned and started his own independent program, in order to give only one side — the side that uses fundamental American principles as a yardstick for measuring all important issues.

If you believe that Dan Smoot is providing effective tools for those who want to think and talk and write on the side of freedom, you can help immensely by subscribing, and encouraging others to subscribe, to *The Dan Smoot Report*.

In a society like ours there are bound to be times when some people should have some governmental welfare help; but you couldn't write a sensible Constitution specifying all the possible contingencies under which government should be permitted to intervene in the private economic affairs of citizens. Conditions change. Should government itself be given power and leeway to decide when and how it should step in with welfare and economic controls? If so, government will step in and stay in and take over everything.

This is a major problem for which man has never found a clear solution. But our old federal union came closer to finding one than any other political system ever created.

Under our constitutional system, there is no gray area of doubt about what the *federal* government can do. Nowhere in the Constitution is there any inference of any power for the federal government to engage in any social welfare or relief programs, or to give any subsidies or loans to the people (or to foreigners either), or to make any grants-in-aid to the states. But the states, through the Constitution, kept the general and unspecified powers of government — powers which would enable state and local governments to experiment, legally, with such programs.

If a *state* went too far in burdening its productive citizens with taxes for vote-buying hand-outs to others, it would lose productive citizens to other states. If a state went too far in harassing business and industry with controls and needless regulations and laws that gave international union bosses license to ruin whole industries — business and industry would gravitate to other states where free-enterprise could operate.

But when the *federal* government takes over, there is no place to run to—no escape. The stupidities of the bureaucracy are imposed uniformly on the whole nation, and no one can even point to another place to prove that freedom works better than tyranny. When a federal program is a costly failure, there is no competitive force to compel correction, or even admission of failure. The politicians and bureaucrats simply say the program did not keep its bright promises, because they didn't have enough money. So, they spend more tax money for more of the same failure to cover up past failure.

The essential idea in any effective Americanism program — whether in the schools or elsewhere — should be that federal welfarism is unconstitutional and a deadly enemy of freedom.

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